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INTERNATIONAL BIBLE STUDY.

November 11, 1883——*Josh.* XXIV. 14-29.

For Comment see last *Guardian.*

Nov. 18th.——*Judges.* II. 6-16.

The campaign against the Canaanites having been brought to a close, the several families of the Israelites took possession of their respective portions. For a period of nearly forty years they enjoyed peace, for the reason that they cherished a deep sense of the Lord's goodness to them and of their dependence upon him. They served the Lord all the days of Joshua, and all the days of the elders that outlived him, who had seen the great works of the Lord that he had wrought for Israel in bringing them into the land of Canaan. They often spoke to one another of their folly in having grieved him by their unbelief, bringing upon themselves an expatriation of nearly forty years; of the wonderful arrest of the Jordan, and their entry into the promised land under the guidance of their Leader and Commander, of the overthrow of the walls of Jericho, and of the standing still of the sun and moon in the valley of Gibeon. The children that were borne to them were told about these mighty deeds and acts of signal condescension and grew up with feelings of profound reverence for the God of Israel, the God of all the earth.

At length Joshua the son of Nun died, aged 110 years, and was buried in the Mt. of Ephraim. A good many of those who had been born in the desert survived him; but in the lapse of time these too were gathered to their fathers.

"And there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." 10. How was this? Did not their parents carefully instruct them, according to the explicit directions of Moses, in Deut. iv? Very likely they did, but it was probably then as it is now, the parents had not the education of the children entirely in their own hands. There were still in the land a good many of the old heathen stock, and they knew nothing of the restraints under which the Israelites thought it necessary to remain, and when their children met the children of the Israelites they told them about their games and gambols and frolicsome delights, and expressed the opinion that it was better to worship idols for then they would be unhampered and could find many sources of enjoyment from which they were now cut off. The rising generation of the Israelites came gradually to think that the service of Jehovah was a hard service, and that their parents were old fogies, losing the good things of this world for the sake of an uncertain future good. Their education was thus a very mixed affair, just as the education of Christian children is at this day; many side influences came in to overbear the direct instruction. Thus they were insensibly led into the idea that it was unfortunate for them that they differed in so many respects from every body else in the world. Some of the Canaanites who had visited Egypt and seen the wonderful development of the people of that country in the fine arts and the arts of common life, spoke of their surpassing wisdom and prowess, their stupendous mounments, their magnificent cities, and pointed out that idolatry could not be such a bad thing, so revolting to the Ruler of the universe, if it allowed men to make such incomparable strides in art and civilization. This kind of reasoning would tell upon the minds of the children of the Israelites; their imaginations would be stimulated by the reports of the glories of Egypt, and they would begin to doubt if their grandparents had acted advisedly in quitting a land so singularly favoured We may imagine that they adopted one after another the customs of the surrounding heathen, until at length they took part in the idolatrous rites of their neighbours, and began to form connections with them of a blameable kind.

"And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook Jevovah and worshipped Baal and Ashtaroth." 12, 13. If God had let them go on in this path, it is possible that the Jews might have become like the ancient Greeks in idolatry, and possibly in art and what the world calls culture, and might have obtained a far more important place in ancient history than was actually assigned them. For Ashtaroth was the Syrian goddess Astarte, and the Greek mythology runs up into the Syrian. There are many among the wise and prudent of our own time, who would think that a much brighter destiny for a nation. But they "who mind earthly things" are poor judges of these matters. The world would be a very different world to-day, if God had not persevered in disciplining the Jews, until they learned to glory in the revelation he was giving them.

"And the anger of the Lord was hot against Israel, and he delivered, them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about." The tide of success ran altogether now in favour of their enemies. Their enemies were not content to win some victories, they aimed at completely crushing them, so that they might never more rise to power. "Nevertheless, the Lord raised up Judges who delivered them out of the hand of those that spoiled them." In the time of their humiliation and distress, they remembered the glorious works of God in behalf of their fathers, and deeply repenting, cried to God for deliverance and obtained it.

WEEKLY REVIEW.

—A home correspondent of an Indian paper says the Duchess of Connaught is an excellent English scholar, and has ordered the following as a portion of the books to go to India,—the whole of Sir Walter Scott's Novels, all Dickens' works, and all that Thackeray wrote. We are quite ready to believe that Her Royal Highness is a good English scholar, and trust that she is proving it by including some books of a different character from those mentioned above.

—A contemporary judges that the religious feeling of the British soldier is not very strong. The authorities were arranging to keep back the Roman Catholic soldiers who are going home, so as to send them all by one troop-ship, when they could have the ministration of a Roman Catholic chaplain. But a large number of them prefer not to wait and are asking to be written down Protestants, so that they may go at once. Our contemporary hears also that some time ago a large number of Protestant soldiers changed their religion to the Roman Catholic, in order to escape Church services. Any one that knows any thing about British soldiers, knows that there is a very small percentage of them that have any religion at all. Religion is that which binds us to God; it will make a soldier eschew the canteen, kneel beside his cot, read the Bible, return good for evil, avoid profane language, &c. &c. But it is taken for granted that all soldiers have religion, and they are obliged to declare what faith they are of, and be written down Catholics, Anglicans, Wesleyans, Baptists or whatever the religion may happen to be with which some of their friends have connection. Then when made to attend church parade they are addressed as though they were Christians, instead of unconverted men. All this is sad indeed. Very often the man who would really help them is carefully excluded from them, and those only who are paid by Government are allowed to speak to them on the subject of religion.

—The *Indian Witness* thinks that a law against usury is urgently needed in India; a law forbidding all loans at a higher rate of interest than 12 per cent. If our law-makers can really devise some method by which usurers shall be debarred from employing state functionaries to recover their debts, it will be a great blessing. But a very common method of obtaining a loan from a Marwadi, is to give him a note promising to pay him such and such sums at such and such times, the borrower receiving a sum much less than that which he engages to pay. Perhaps it would not be easy to deal with usury of this kind. Nothing more surprises us than the readiness with which people in this country, put their heads into this lion's mouth, sweetly trusting that the king of beasts will not be true to his own nature. We feel but little sympathy for them. God

has fashioned the universe in such a way that the condition of doing well is to look ahead and not disbelieve in dangers that are not immediately visible. Whatsoever a man soweth that shall he also reap. But sympathy is often awakened for the families of those who have recklessly allowed themselves to be taken in the snare of the fowler.

—We cannot do better than place here the following excellent remarks of the *Indian Witness*:

Those who profess to be fully saved cannot too solemnly consider the responsibility which rests upon them. Their's is a profession which has been made far too lightly in India. It has been trumpeted from high places by men who did not exemplify it in the more humble walks of daily life. The man who talks of being fully saved must be lifted far above the atmosphere of jealousy, of selfishness, of evil speaking, of self-will, of harsh and quick judging of others, and of the many petty forms which the lurking depravity of the heart is ever ready to assume. As soon as a Christian professes to be fully saved, the eyes of all are fixed upon him. He is forthwith a city set upon a hill. People will expect and rightfully expect, that his love will be perfected. They will look for a tenderness toward others, a delicate regard for their reputation, an extreme unwillingness to take a low view of their spiritual state, a love that hopeth all things and endureth all things, an absence of self-will, a joy unfeigned in the success of others, especially rivals, and an utter unwillingness to depreciate other Churches and Missions. The love that does not bear these marks is not "perfected," and should not be professed as such.

—We publish Mr. Hall's letter though we are not at all sure that it will benefit any body. Strictures upon a *class* seldom lead to amelioration. But it may be well in this instance to hear what the Anglo-Indian censor has to say about Native Christians. The Native Christians who read the *Guardian* have too much good sense to be annoyed by these animadversions. A man who has received or fancies he has received injury from individuals of a certain class, is not generally the best person to sit in judgment upon that class. We have met with not a few scamps among Native Christians, some who might well be whipped out of decent society; but we have met with quite as many among Europeans. We have never yet had the pleasure of becoming acquainted with any church or class or community in which there were not some black sheep. We think very likely that in some parts of the country, missionaries have been too ready to regard as genuine converts those who were not changed in heart; we know that in cases where much circumspection has been used, the converts have turned out badly. Our correspondent thinks the missionaries are a good deal to blame for this, not setting inquirers the best example. Well, my friend, what are you going to do about it? Better men do not care to engage in this work; the Societies send out the most self-denying men they can get. What if our friends in this country who have such a keen perception of what is rotten in missions, would lay aside the pen in order to embody their views in the epistle of their own life, known and read of all men, and seek grace from on high to raise up a Native Church that shall be a model Church. We know of no more hopeful way. And we are thankful to say that we do know persons of this class who have given themselves to the work of making known Christ in this country, and we have the impression that their loving efforts are doing more for the elevation of Native Christians than any mere denunciations would effect.

—So far as we have observed, the Native Christians who put on European clothes, injure themselves more than they do the Eurasian community. They lose by it in position and in influence.

—Is it desirable that Anglo-Indians should try to make a caste of themselves? Caste is not to be fought by Caste. We cannot combat an evil by adopting it. In Christ all are one; and the Saviour tells us plainly that the world will not believe that he is the Saviour, until Christians learn to merge all other distinctions in the one grand distinction of union with Christ. Let our Christian friends of European descent look upon Native Christians as their brethren, and associate with them freely and friendlily, and without any air of condescension, remembering the word of the Lord Jesus, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;' and we promise them that they will see results that shall make their heart glad. When exhorted to love one another they are too apt to think of those who are socially above them, and they try to approach them, and are deeply chagrined because of the pride that frowns upon their advances. This is not Christ's way at all We are to occupy ourselves with those who are socially beneath us, and do our best to put the barrier of conventionality out of the way, and associatse with them as brethren, remembering Christ's new commadment:

"A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another."

—Our correspondent would do well to remember that in the trying times of 1857, the Native Christians, no less than the Anglo-Indians, freely exposed their lives, and many of them laid down their lives rather than betray the cause of Christ. No class acquitted themselves more honourably than these children of the soil. The name of Wilayat Ali will go down the tide of time as far as that of General Havelock

—A correspondent fanices that our remarks in the last *Guardian* about the sanctity of church-edifices, were in reply to a letter of his, not published by us, and complains that we published our reasons, and not his He is entirely mistaken. Our remarks were written and in type before his letter came, and they were written without any thought of the occasion which he regards as a desecration. The *Bombay Guardian* exists for the expression of such opinions as we judge to be right and true and salutary, and we claim the right of excluding from it whatever we think not likely to promote the cause of God and the good of our readers, whether signed in full or not. We may add that we fail to find in the letter referred to any reasons, beyond the expression of the writer's dissent. We are familiar with the reasons of those who impute a special sanctity to church-buildings and answered them in our remarks.

—A correspondent of the *Record*, writing from Jamaica says:

The effect of disestablishment upon the Church of England in Jamaica has undoubtedly been to add considerably to the earnestness and zeal with which that Church's work is being pushed forward; and although among the younger clergy there are those who have imbibed the teachings of Ritualism, there are many others who hold firmly by the old doctrines, and I do not think that Evangelical truth is at all likely to lose ground in the future of this Church.

We wonder that the *Record* should fail to lay to heart this kind of testimony, and persist in speaking of all efforts to do away with Establishments as the work of an enemy. We have no profounder conviction than that it is an unspeakable misfortune for a church to be allied with the State. An established Church forfeits the power of Christ more than she obtains the power of the State. How great the outcry raised at the proposal to disestablish the Church in Ireland. Yet it is now universally admitted that it has been to the advantage of that Church to be free from this connection. And now comes testimony from Jamaica that there has been a revival of earnestness and zeal in the Church there, since disestablishment. It is amazing to us that the Evangelical portion of the Church of England should fail to see the advantages that would accrue to her, if she broke away from the State connection and threw herself simply upon Christ.

—It is certainly very remarkable that on the same day when the sun was seen of a green colour by observers in this country, it was seen to be of a strange colour by observers at the antipodes, Panama. It is evident that the discolouration was not due to any local cause It was owing either to some change in the sun's photosphere, or to some change in the earth's atmosphere, near the equater.

—Mr. Pestonjee Hormusjee Cama has given Rs. 120,000 for the construction of a new Obstetric Hospital, to be named after him.

—"The President-Founder of the Theosophical Society" (what a grand style!) through "the Joint-recording Secretary" notifies the world that "he has received peremptory orders from his superiors not to take a single case [of disease] for treatment until further advised." The superiors are, we suppose the familiar spirits of the Himmalayahs. The reason assigned is that any continuance of his mesmeric treatments would break down the President's health. We wonder that these potent spirits are not able to secure the President-Founder the health he needs. The sick world must be content to be sick rather than that the health of this precious individual should suffer.

—The Epiphany, the paper published by the Oxford Mission in Calcutta, for the spiritual enlightenment of educated Natives, does not suffer All Saints' Day (Nov. 1) to go by without a commemmorative column in which we find such stories as the following:

There was in the cathedral a chorister boy named Minntius, aged ten, who had a sweet voice like a bird. The archdeacon gave him the antiphon to sing one day, not knowing that the bishop had ordered another boy to sing it. Minutius chanted the antiphon, and the bishop was furious. He sent for the boy, and had him whipped. The child began to scream. Prudentius shortly after lost his voice, the east wind was probably blowing; and S. Marcellus took occasion to lecture the prelate on his injustice to the little choir-boy. Prudentius was penitent and found his voice, to acknowledge that he had acted out of temper, and had dealt unmercifully by the poor child.

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Which of the three was the saint is not very obvious to us. We have next a story of an idiot named Solomon, who went about saying "O Lady Virgin Mary; Solomon would have some bread to eat." He heard Mass every day. He died and was buried and out of his grave sprang up a pure white lily, the root of which was in his mouth. "Popular tradition adds that the petals were inscribed with his appeal, O Lady Virgin Mary!" Notre Dame de Folgoat (of the Fool's Wood) is one of the most popular places of pilgrimage in Lower Brittany. We suppose our Native friends will appreciate this. Those of them who remember the Puranas may be enabled to match it with similar stories. Seriously, we experience a feeling of mingled shame and indignation that such stuff as this should be palmed off as the Gospel.

—In another part of this paper the Editor says: "It is only the immorality associated with idolatry which we are bound boldly to denounce." We must tell him than that he is far removed from the foundation of "the apostles and prophets."

—In reply to a letter received we wrote the following some time ago. It has been returned to us through the Post Office, it having failed to find the party addressed:

"The Lord will give you strength to have done with tobacco, if

1. You settle it that the Lord would have you quit it.
2. If you surrender yourself fully to him, to be in all things guided by him.
3. If you look to him in faith to enable you to renounce it at once.
4. Consenting to suffer whatever sufferings may be involved in the renunciation.

—Is the cause of reformation really advancing in India? The following from the *Indian Messenger* might almost make us doubt it:

A private letter from Rajahmundry, in the Godavery District of the Madras Presidency, informs us that of the 9 couples married, according to the widow remarriage Act, 7 are Brahmins, and 2 Vaiydas, that all of them have been excommunicated, with Mr. Veerasingum Pantulu, the leader of the movement in that part of the country. It is a painful news to hear that with one exception all those who had joined them in the beginning have deserted them. But what grieves us most is that during the visit of the widow marriage party to Madras, the leading members of the Widow Remarriage Association did not dare to dine with them. Give us courage to do the right, O God!

—The Rev. Luke Rivington complains that a statement in his letter about Pandita Ramabai's conversion, has been perverted by wrong punctuation. He wrote:

"She was baptized at the end of last month, almost immediately after she wrote a rather foolish letter to the native papers."

A period is substituted for the comma, and a new sentence begins with almost. In this form the letter is distributed as a leaflet by those who not having the usual opportunities of persecuting the pervert, seem to be glad of the opportunity of making it appear that after having received baptism she sent a letter hither saying she never would become a Christian. We acknowledge that Mr. Rivington's grammar is a little peculiar. Most persons would have said "had written" instead of "wrote."

—The Social Meeting in the Grant-Road M. E. Church on Thursday last was very well attended; the singing was excellent, the speeches were admirable, and all seemed to feel that it was good to be there. Addresses were made by Rev. Mr. Blake, Rev. Mr. Bell and Dr. Partridge.

—We are now in the midst of the Moharrum Saturnalia, when men and boys get themselves up like satyrs, and bands rush through the streets at all hours of the night with Indian war-whoops, and boys dressed as women perform indecent dances in the street, to close to-morrow, Sunday, with a grand parade of taboots, and submerging in the sea. Hindoos join in all this, in even larger numbers than Mahomedans. This is what passes for religion.

NOTICES OF BOOKS AND REPORTS.

The Harvest Field. November. Contents: Hindus crossing the seas, by a Brahmin Liberal; Forty years Ago, by the Rev. A. H. Kaundinya; the Calcutta Defamation Case, Rev. J Hudson; Shadow and Shine in Mission Work, by Rev. G. W. Sawday; Gleanings, Notes.

—*The Indian Baptist*, November. Contents: The Month. Secret Sins. Registration of Births, Marriages and Burials. Ram Haré. The Burial of Apostates, a Symposium. The Akidu Field. Seed after many Days. Correspondence, Notes, &c.

"The Christian College Magazine." November. Contents. Religious problems solved by Christ; Maurice Phillips.—Berkeleyism, Materialism, Vedantism; T. E. Slater.—A New Departure in Islam. E. Sell, B. D.—What do Fish teach us? Hon H. S. Thomas.—Upanishads; J. P. Ramanadha Iyer, B. A.—Poem, English and Latin, by C. Cooper, M. A.—Notices, Extracts, Jottings &c.

"The Atonement." By Rev. R. W. Dale. This book has been before the public nearly ten years and has gone through many editions, and won a high reputation, and we do not feel called upon to review it. It has been, doubtless, useful to many. It is largely controversial, and subjects to careful scrutiny the various objections that have been brought against the doctrine of atonement, especially in these last days. Mr. Dale labours very faithfully and patiently and logically to remove these objections, and it is needless to say that he does it very effectually so far as proof is concerned. But the difficulties that attend this doctrine are caused by the fact that some preliminary truths are not admitted. Men who fancy that they are accredited and loyal citizens of a given commonwealth, will take very little interest in any attempt to prove that persons guilty of treason may obtain forgiveness through certain offices rendered by the king's son; and indifference will turn to anger if they find reason to believe that you mean them when you speak of traitors. If you can show them that they are traitors, do so; but your talk about the peril of traitors will not otherwise have any significance to them. Now the men of our time, especially learned men, men of gifts and influence, scientific men, are possessed with the idea that man is, on the whole, doing very well. The doctrine of evolution leads them to suppose that man's origin was in the neighbourhood of nonentity, and that it is by virtue of a god-like heroism and perseverance that he has triumphed over his surroundings and elevated himself to his present amazing pitch of power. They have made a cipher of God, that they may make a God of man. Of course, nothing could be more offensive to them than the suggestion that man, having been made in the image of God, is now a fallen being, a moral ruin, in need of such a sacrifice as Christ offered. "The natural man discerneth not the things of the Spirit of God; they are foolishness unto him." The atonement will be understood by those who have been brought to see the heinousness of sin, and intensely to desire deliverance from it.

"Report of Faith Mission Work in Basim, for 1882-3." This is a branch of Dr. Cullis's Faith Work in Boston, U. S. A. The record of the year is given in the form of a diary, from July 1882 to June 1883, during which time Miss Wheeler was in sole charge. The Orphanage building has been completed, also a Store-house and Cattle-shed. We read here of occasional periods of want and speedy answers to prayer, of awakening among the scholars, talks with villagers, preaching in the bazaar, manifold trials and manifold blessings. Instances of prayers for healing answered are given. As our readers have already been informed, Miss French and Miss Millett arrived in July last, to join this Mission. The expenses of the Mission for the year ending June 30th last, amounted to Rs. 4,549; receipts Rs. 5,421. Upwards of Rs 2000 were spent on the construction and repair of buildings.

Report of the Victoria High School, Poona, for 1882-3. This school continues to flourish under the judicious and energetic management of Mrs. Sorabjee. The registered pupils number 130, besides 67 in the Branch School. There is a large staff of teachers. The Bible is taught at the beginning of each school-day. Three girls matriculated. A Parsee gentleman offered Rs 5000 for a School-building to be named after his father, on condition that Rs. 17,000 be raised by others in a specified time. The condition not being fulfilled, the offer was withdrawn. Mrs. Sorabjee proposes to go to England, to get the money needed.

The Bombay Guardian.

SATURDAY, NOVEMBER 10, 1883.

TITLES OF CHRISTIANS. XII.

KINGS.

"Art thou a king then?" said Pilate to Jesus, thinking doubtless that there was something absurd in the question. What was there of the nature of royalty in this meek and lowly, taciturn and unattended Nazarene? But Jesus confessed and denied not. Yes, he was king, in the sense that no one else living could be so called. He was free of the prince of this world; was in no respect subject to the powers of darkness; was a faithful embodiment of the will of God. "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Kingship then consists in being filled with the truth, so that it finds expression in all our words and ways and life. The truth is the mind of

God, and to have the truth supreme in us is to have the mind of God in us. But the mind of God is the mind of the King of kings. He speaketh and it is done; he commandeth and it stands fast.

The soldiers that held Jesus thought it a matter of extreme derision, that he, this prisoner of theirs whom any man could smite, jeer at or spit upon, should fancy himself a king; and they amused themselves with him by pretending to give him royal honours, crowning him with thorns, putting on him a mock royal robe, putting a sceptre in his hands, and bowing the knee to him in token of allegiance.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Wherefore the world knoweth us not, because it knew him not." 1 Jo. iii. 1. Men could not recognize Kingship in the Son of God, the express image of the Father, and it would be a strange thing indeed if it could recognize the royalty of his followers. The more we are conformed to him the less account shall we make of what men esteem power, and the less shall they discover in us the tokens of kingly power. But they who were of the truth in the days of Christ's ministry, heard in his voice the voice of God, and, learning of him, began to fulfil the obligations of life to an extent that no earthly king could ever have secured. And when he ascended up on high, his disciples in Jerusalem were kings of men. Under the sun when was ever witnessed a commonwealth like that of the Spirit-taught in Jerusalem, where no man counted any thing his own, and valued everything only as it enabled him to promote the welfare of others. Kingship among men means the concentration of privilege and authority in the hands of one man. It means the depression of the many that the one may be exalted; the impoverishment of the many that the one may be enriched; the obscurity of the many that the one may have splendour; the insignificance of the many that the one may have renown. In earthly kingdoms the king makes laws and the people obey them. He is the landlord and they are tenants. He is the Potentate and they are his weapons.

But the Lord Jesus is King over kings, and Lord over lords. He would scorn to rule a nation of slaves; he will only have to do with those that are kings, like himself. He saves his people by bringing them to his own elevation. What is this elevation? It is to have the mind of God in us, controlling all; the infinite love of God, the wisdom of God, the power of God continually poured forth through us. Falsehood means servitude; sin means subjection; appetite means captivity. Jesus saves his people from their sin and falsity and inordinate desire. "That they may be where I am," he says, referring not so much to locality as to spiritual elevation, oneness with the Father. Christians at the cross of Christ get a new vocabulary. The crucified One interprets for them things that have been hid since the foundation of the world. Hetherto they have been reading history and imagined that they understood. The world, in history, appeared to them to exist specially for the sake of a few magnates, and glory, splendour, prowess, connected themselves with these exceptionally favoured ones. They had looked upon Belshazzar at his banquet, and had not seen the handwriting on the wall. But at the cross every thing takes on a new interpretation. Daniel, witness of the truth, is king, and not Belshazzar; Elijah, not Ahab; John the Baptist, not Herod. He that is least in the Kingdom of heaven is greater than all.

As Christ will only be King over kings, so the believer will only be a King over kings. Except a man be born again, he cannot see the kingdom of God, and remains outside of it. Only they who are of the truth hear the voice of God in Christ and in the people of Christ. When we read that believers live and reign with Christ 1000 years, it does not mean that they reign over the unconverted, which would be an absurdity and a contradiction in terms; to say that a man is unconverted is to say that he is not subject to Christ. The unconverted serve the prince of this world. There is no mention of the unconverted during the reign of the saints. The king-saint reigns over his fellow king saints, and the kingship is love. Where all are knit together in love, all are servants of each, and each is Lord of all because he is servant of all. Napoleon could, to a certain extent and for a limited time, secure external obedience; but he himself keenly realized that he had no power to control the heart, or make men love him better than themselves. For all he knew, the man who filled his cup at table might be cursing him in heart. He began at the wrong end, trying to reign over others before he knew how to reign over himself. Men must get into the 8th ch. of Romans before they can well apprehend this matter of kingship. If we suffer with him, we shall reign with him. The apostles must be made as the filth and offscouring of all things, and then they will be competent to reign over twenty centuries, over sixty generations of believers, who hear their word and keep it.

REMINISCENCES. CCXXXVI.

Extracts from diary, Bombay, 1850.

April 30. Upham's "Interior Life:" "It is an important fact, on whatever principles it may be explained, that the possession of holiness does not exclude the liability to an opposite state. Satan, when expelled from the heart, will endeavour to find the means of returning; and nothing can prevent it but the closest and most constant circumspection aided by the grace of God." "There is some reason to believe that those who love most will suffer most; that those who are strongest in the Lord will have the heaviest burden to bear."

This is my birth-day and the Lord filleth my cup, saying, Drink, yea, drink abundantly. A little circle of praying ones is forming, the promise, I hope, of something good in Zion.

Upham: "A holy person will often be much afflicted, in consequence of not finding in others a spirit correspondent to its own. In the present state of the world, such a soul, although the social principle remain strong in it, is necessarily solitary to a considerable degree. Such souls are sometimes borne down with the desire of imparting to others the spiritual tidings which God has inwardly communicated to them."

"It seems to me that the object of the dispensation of the Holy Spirit, is not, and cannot be completely realized until it can be said of all Christians that they are full of the Holy Ghost."

May 1st. Upham: "And we may not only say that there may be growth in perfection, but also, that the thing which is most perfect, if it be susceptible of growth at all, will have the most sure and rapid growth. Which grows most and in the best manner, the flower which is whole and perfect in its incipient state, or that which has a canker or is defective in some of its parts?"

"It is the privilege of a soul perfected in love, a holy person, to increase in holiness in exact proportion to his increase in knowledge."

May 24th. Early this morning learned that on the 12th of April, 4½ p m. the Pope re-entered Rome. It seems right that the Pope should be on his throne at the coming of the Lord, to be destroyed by the breath of his mouth and by the brightness of his coming.

25th. Dr. Anderson writes to the Mission that if Mr. B 's course is in any respect injurious to the Mission, and there is no likelihood of its altering for the better, he wishes to be distinctly informed of it.

July 5. [Under this date appears a long geographical calculation of the time needed to convey news from Bombay to all the countries of the world.]

Mad. Guyon: "The anguish which the truly devout soul experiences when it sees sin in itself, is inexpressible and may be called an internal fire." "Many make religion consist in desires after holiness." Paul, in Romans vii is not describing a religious state, but a state introductory to religion. [Who shall deliver me? Religion comes with deliverance. viii. 2, 3.]

Are we to regard providences as the true and appropriate expression of the divine will? The question is not merely this, but—can we influence the divine will so as to modify it? The unbelief at Nazareth hindered the doing of mighty works. What Christ did, expressed his will, as it was left by the unbelief of others; but it is evident from the statement that with higher faith there would have been a different will. God in his word shows us his will as it may be through our faith. We are therefore to look at this, in other words, at Christ crucified, the expression of God's love for perishing souls, rather than at his providences. Our responsibility does not terminate in the co-operation of our will with God's providential will, but in the highest efforts of faith to bring to pass the possible will of God which is set forth in the promises. For an illustration: Jesus was on his way to the house of the centurion, to heal his servant, when the faith of the centurion arrested him and secured the blessing immediately.

It appears to us that we may now bring these Reminiscences to a close, and it is probable that we may do it in one or two numbers more. In the latter part of 1850 some members of the Bombay Missionary Conference began to arrange for the publication of a weekly religious paper, and on the 7th of March 1851 the first number of the *Bombay Guardian* appeared. The writer of these Reminiscences was from the outset one of the associated editors, and besides writing occasional editorials, prepared the Epitome of News from the beginning, and three years later the entire charge of the paper devolved upon him. Revs. Dr. Stevenson, Dr. J. M. Mitchell, Dr. Fraser, Geo. Candy, and one or two others were the first editors, but one by one all left Bombay except the present editor. There was now less necessity and less scope for diaries, note-books and the like. 1851 was the year of the World's Great Exhibition in London, the first, and a good many extravagant things were written with regard to its phenomenal significance, many hailing it as the inauguration of a new era, when every man should sit under his own fig-tree, and none should make him afraid, and men should learn war no more. The first article of the writer in the *Bombay Guardian* was against this glowing concep-

tion of the matter, and elicited from the *Friend of India* a somewhat scathing criticism.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

THE OTHER SIDE OF THE QUESTION.

To the Editor of the Bombay Guardian.

SIR,—I have just returned from a journey by rail. I have asked the Rev. T. E. his opinion of the present generation of Native Christians. He said the majority (not all) are a worthless goodfornothing lot. He has been more than 40 years in the country. He says the first generation were mostly a good lot of people, but the second care for nothing but worldly advancement and social elevation. There are a great many (I don't say all) missionaries, who know nothing of the country and its peoples, who make Christians of almost any one who comes to them just to show results for their labors. Such "converts" frequently take European names, put on European costume, and often pass themselves off for Eurasians. This happens oftener in Bengal than any where else. The Eurasian communitty have to bear the discredit of the faults of these men as well as their own. The missionaries thus knowingly or unknowingly do a grievous wrong to the Eurasian community who have been treated with quite enough contempt, prejudice and injustice by both Europeans and Natives. The last straw breaks the camel's back. They ought to make reparation for the injuries inflicted. I have known some N. C.'s. of the sort I describe, and (who could believe it?), many of them are pupils of the late celebrated Dr. Duff. I have been over 30 years in India, and have known many N. C.'s. and some of them have taken a pound of flesh out of me without the least scruple or regret. Now Sir, are not missionaries dangerous, who, however good, are weak like Eli?

You say my last letter is filled with bitter things about N. C.'s. and missionaries. Are you sure I wrote in a bitter spirit and have you reasons for thinking I did not write in a calm dispassionate frame of mind?

Now let me state some facts about some missionaries I have known. The founder of Christianity had not where to lay his head, but these men are rolling in luxury and ease; instead of setting an example of unselfishness, self-denial and economy to those around who are mostly poor native Christians. One of these men once told me he did not get enough for the education of his children and yet he had the heart to waste money on the weed. If he did not get enough to educate his children, where did he get the money to waste on tobacco? Ought not such men to publish a detailed account of the moneys they receive? Do not smokers set a dangerous example when it is remembered that destructive fires that have destroyed both property and lives, have been caused by them. Ten years ago a barge on a canal or river near London which contained several thousands of pounds of gunpowder, was exploded by a spark from the bargemen's pipe. It destroyed and injured thousands of houses and made hundreds or thousands of people idiotic, temporarily and permanently. I have heard the private opinions of the native Christians living near the missionaries I have just written of and they were anything but favourable to them. In fact they are masters of the situation and their own judge and jury and nobody dares say anything to them or of them. Is it to be wondered at that N. C.'s who have such an example set them are worldly and selfish? On the other hand I have known some missionaries who were models of unselfishness.

The Anglo Indian community, according to some missionary statistics I quoted, annually subscribe several lacs to missions. Is it therefore for a native missionary to be grateful, or to be jealous of that community, as he seems to be by the way he wrote in the Evangelical Review some months ago. And in the summer of 1881 did not Mr. R. C. Bose show unworthy jealousy of that community whom he called "Nominal Christians." He wrote in the papers that missionaries by holding religious services for their benefit were misappropriating mission funds. He ought to remember that the Anglo Indians and their ancestors shed their blood and lost their lives especially in 1857 to establish law and order and security to life and property Many a missionary was saved by them. The Bengalis have derived more benefit from British rule than many a poor Anglo Indian and Eurasian. Mr. Bose has not since then shown his sorrow for the wrong he has done us by making amends, though the *Witness* says his charity is "*broad*". Let me tell Mr. Bose that the Anglo-Indians subscribe their money for the *very* poor and helpless who are chiefly widows and orphans, though very often Bengalis, who come from the wealthiest community in the country, get a good share of it.

When writing to you a contradiction about salvation by faith, I quoted Ephesians chap 2, verse 8.

I give my name and address,

A. HALL.

Hazaribagh 31st October.

P. S. We have so long been accustomed to hearing *only* the pleasant side of everything that it may do good to give the other side. Did not Christ openly expose the genteel Scribes and Pharisees? Looking at the actual facts of my experience I think the missionaries have fallen into the mistake of excessive laudation of their own wares. They view things from the tops of mountains whence they can take a more general and wider view of things, but those down in the bottoms of valleys can see what is close around them much more clearly.

It is true that ungodly N. C.'s. are matched by ungodly Europeans and many Europeans are even worse, because they ought to be judged by a higher and much stricter standard of morality; but it ought to be rememberd that what the European does he does openly and does not practice hypocrisy. As for Anglo-Indians they learn much of the evil they do from native servants in childhood. How is it the missions have failed to give us a superior class of servants?

Domestic service ought to attract poorer Native Christians. The great want of India is good servants. And yet the N.C. can think of nothing but genteel employment.

I spoke just now of hypocrisy. At pages 54 and 55 of the Panjab A. P. Mission report for the year ending December 1881, it is stated by an old missionary, Rev. C. W. Forman, that the natives are adepts at putting on the best side of their character in presence of the ruling race. This has been my experience of many N. C.'s, who are meek and humble as it is possible to be in presence of Europeans and foreign missionaries who are too often good natured unsuspecting folks, but at other times these very N. C.'s are very different. My experiences and those of others which I have given may differ from those of your readers; but in order to form a correct diagnosis the doctor must have a thorough and not a partial knowledge of his patient who must hide nothing. It is just possible there are many wrong doers who shelter themselves under an established reputation.

A. HALL.

DEAR SIR,—Are the members of St. John's mission of this City Protestants or Romanists?

I ask this question with grave doubts as to their confession to being of the former division, their procession of this evening from their school to St. Peter's chapel being unquestionably a Romish one, which was as follows:

1. Cross carried by a surpliced boy.
2. A number of surpliced boys.
3. A banner by a surpliced youth.
4. A few surpliced youths.
5. A banner by a surpliced youth.
6. Men surpliced.
7. A banner borne by a man.
8. The Fathers (Rev. Gilder among them) and Bros. in pairs, with Luke Rivington alone at their immediate rear, followed by
9. The last banner in a surpliced man's hands, who brought up the rear guard of
10. The children of the Indo-British Institution and St. Peter's School.

The processionists started at 7-50 p. m. at slow pace, from the St. Peter's Boy's School singing,—

"Onward Christian Soldiers" &c. the whole way leading to the Westerly entrance of the chapel, where they arrived at 8-5 p. m. halted and deployed; those at the rear of No. 4 banner passing through the column into the chapel, after which the party in surplice with cross and banners marched in singing. "Who are these like stars appearing." At the close of this hymn, all having fallen into their appointed places, the cross was placed close at the left side of Mr. Luke Rivington and the banners in prescribed positions in the building ahead of the unsurpliced congregation, when all knelt at the signal from Mr. Rivington, repeating the Lord's prayer after him.

The altar was well lighted and decorated after the papist fashion, and seemed to require only Bishop Leo Meurin's presence, to close the controversy, between himself and 'verify your quotations' as to who is wrong or who

RIGHT.

SIR,—A very pleasing feature of the recent good work at Coonoor has been the cordial co-operation of the Chaplain, Rev. J. Walker, who not only attended with his wife, every night during the three weeks' special services, but preached every other night, and conducted the meetings alternately with the Pastor of the Union Church, rendering most valuable help by his powerful and instructive expositions of the Word of God. The services were held in the "Christian Association Room" opened about a year ago, and found admirably adapted for the purpose of union evangelistic work.

OBSERVER.

5 Nov.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

Wednesday—8 P. M.

Subject for to-morrow (Sunday) evening:—

"*The Story of the Fall—Fact or Fiction?*"

RECEIVED for Gospel Hall, Picket Road, from R. S. A. Rs. 5; Paulina, ½; Dr. J. V. 10.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10 30 a m Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½, p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

Saturday, November 3.

—Mr. St. George, the inventor of a telephonic system recently brought out, has, *Engineering* states, devised a means of recording a telephonic conversation by the aid of photography. A circular plate of glass is coated with collodion, and made sensitive as a photographic plate. This is placed in a dark chamber having a small slit, through which a pencil of light can fall upon the sensitive surface of the glass. The vibrating telephone plate actuates a shutter which varies the thickness of the luminous pencil correspondingly to the vibrations, after a plan introduced by Professor Grahame Bell, if we mistake not. The pencil, falling on the photographic plate, prints a dark line on it, whose thickness is proportional to the vibrations of the telephone plate. The plate is revolved by clock-work like the barrel of a phonograph, and the record is afterwards chemically fixed.

—We acknowledge receipt of the *Indian Railway Travellers' Guide*, for November, published at the Bombay Gazette Office. Price 8 annas.

—We acknowledge receipt of "*The Voice of India*" for October, 1883, published at the *Bombay Gazette* Office.

Monday, November 5.

—*Times of India*: Joseph Hayward, a clerk in the employ of Messrs. Treacher and Co., attempted to commit suicide by cutting his throat with a razor on Saturday morning.

He was taken to hospital.

—Same; Lahore, 3: The Viceroy and party reached Srinagar to-day. No mishaps have occurred, and his Excellency has had very little sport. Two bears have fallen to the Viceroy's gun. The scenery has been enjoyed much. The Viceroy will hold a *levée* at Lahore on the 24th November.

The peculiar glow in the sky after sunset has been observed here every evening for the past week, and is creating much superstitious fear among the natives.

—Press Commissioner: Abdul Aziz and Saleh bin Ali, and a considerable force, attacked Muscat on the night of the 21st October, but were repulsed with heavy loss. A further attack made on the 23rd was repulsed by the garrison with the aid of the guns of H. M. S. Philomel, which was guarding the lives and property of British subjects in the town. On the 26th the rebels retreated, having gained no ground. A large body of Arabs has arrived to aid the Sultan, who is now marching against the rebels. British subjects are not injured, and order has been restored.

—*Madras Mail*: Mr. G. Muller held his first meeting in Madras at 6 P. M. yesterday, in the Memorial Hall The hall was crowded, chiefly with Europeans. The Rev. Mr. Organe opened the meeting by giving out the hymn "Rock of ages, cleft for me"; announcing at the same time that it had been decided to use Moody and Sankey's Sacred Songs and Solos at Mr Muller's meetings in Madras. After the singing of the hymn Mr. Muller read Ps. xlii. He then offered a prayer, and after the singing of another hymn, Mr. Muller preached an earnest sermon, taking for his text the last words in Nehemiah viii, 10: "The joy of the Lord is your strength." He divided his sermon into two parts:—(1) How to obtain this joy in the Lord, and (2) how to preserve this joy in the Lord. He could only get through the first portion yesterdy, and proposed to go on with the second at 6 p. m. to-day. There was no collection, and admission to the hall was free. Mr. Muller is at present the guest of Mr. Robert Franck, Kilpauk, and it is expected that he will hold two meetings next week on Wednesday and Thursday, in the Memorial Hall, when he will give an account of his "life work." A Meeting will also be held in the Doveton College, and another in the Evangelistic Hall during the week. Mr. Muller will preach in the Baptist Chapel on Sunday evening next.

—*Indian Spectator*: There is not a place in India where the odious C. D. Act has not been a source of vexation and annoyance more or less to poor innocent persons. The provisions of the law are worked so harshly and so indiscriminately that those entrusted to administer it seldom fail to create a strong case for its supersession Everywhere the tale is one of tyranny and oppression. Such are in effect the endeavours of the State to legalise vice! The Act is really a huge blot on the Indian Statute Book, and ought not to be allowed to disfigure it any longer. The latest wail comes from the villagers residing within the cantonment of Barrackpore. One blushes to read the instances of high-handedness and shame enumerated in the memorial, which the poor suffering folk have recently submitted to the Viceroy with the view to exempt the localities wherein they reside from the operations of the Act. We have no hesitation in stating that the villagers have shown very good cause for immediate compliance with their prayer. We are not at all surprised when they ask for "relief against the provisions of an Act" which, rude and unlettered as they are, they cannot but characterise as "revolting to their instincts."

—*Bombay Gazette*; Calcutta: Mrs. Frost, well known as Miss Minnie Esmond, late of the Loftus Theatrical Troupe, after an illness of three weeks arising from oyster poisoning died yesterday from the effects, typhoid fever having supervened. Mrs. Frost was only twenty-one years of age. The oysters were the usual Bombay importations.

—*Pioneer*: The history of Indian *shikar* contains few more disastrous records than that of the annual bear hunt that has just taken place at Dhurmsala. The following particulars, being taken from the account of an eye-witness, may be relied upon as giving a correct description of the affair. The party, which was a large one consisting of twelve guns, set out from the station on Thursday, the 25th ultimo, and was soon successful in beating up several bears on a neighbouring hillside. The animals were at once received with a brisk fusillade, but one of the party, Mr. Knowles, an old and experienced sportsman, finding that they were likely to escape below him, quitted his post and moved some way down the hill. As he was watching the lower ground a bear came up from behind, and before he could turn seized him and threw itself deliberately down the hill—a sheer fall of at least 40 feet. On reaching ground again both rolled over several times, when the bear shook itself free and disappeared Mr. Knowles was found dead with a deep cut on the forehead, received in the fall, which must have produced concussion of the brain. Meantime, another bear had attacked Mr. Powell, of the 1st Goorkhas, and in spite of receiving two barrels from an express rifle and a cookrie wound from his Goorkha orderly, knocked Mr. Powell down the hillside and rolled down after him, the sportsman luckily stopping before the bear, or the consequences might have been serious. Nor was this the end of the casualties, for shortly afterwards a bear which is believed to have been the same animal that discomfited Mr. Powell charged Jemadar Puibeer of the Goorkhas, and threw him over the hill side into the bed of the stream below. The Jemadar was picked up badly hurt by his fall and a bite in the thigh which he had received from the bear. The day was brought to a melancholy termination by the burial of Mr. Knowles, who was greatly liked and respected in the station.

—*Bombay Gazette*: Preparations for a fitting reception to be given to the Duke and Duchess of Connaught on their first landing in Bombay are being pushed on with vigour in the Government Dockyard A large shamianah, which is estimated to cost about Rs. 9,000 is being put up for the accommodation of ladies and prominent citizens. Government, it is said, intend to illuminate the principal public edifices, and thus set an example which the citizens generally are expected to follow. The sub-committee charged with the holding of a fair on the Esplanade are already at work and are making arrangements on an extensive scale. The greater portion of the parade ground will be appropriated for the fair, the shops for which will be arranged in well-regulated lines in ornamental temporary structures. The public subscriptions now amount to about Rs. 5,000. It is probable that His Royal Highness will be asked to lay the foundation-stone of the hospital for women and children for which Mr. Pestonjee Hormusjee Cama has contributed Rs. 1,25,000, and for a building for which Government have granted a free site near the new Esplanade High School on the Esplanade.

—We acknowledge receipt of the G. I. P. R. Co's. *Monthly Guide* with Time and Fare Tables, for November. Price 1 anna.

Tuesday, November 6.

—The Volunteers of India number 9,421, viz. Railway corps, 3,014, other, 6,407.

—Five Chiefs of the Sakalavas have signed a proclamation, denying that they ever gave any land to the French, or that the French have any rights of conquest, or any rights by purchase. Further, they reproach the French for having deceived their forefathers, and declare that one such lesson is sufficient for them.

—From the October number of the *News of Female Missions* of the Church of Scotland, we learn that Miss Emily Bernard, who has been in charge of the Church of Scotland's Ladies' Mission at Poona for six years, has been appointed Superintendent of the Mission at Calcutta. Miss Augusta Reid has been appointed from home as assistant to Miss Bernard. A lady member of the Church of Scotland has also offered £100 a year for five years for an additional assistant for the Calcutta Mission. The Ladies' Committee are accordingly receiving applications for another lady to accompany Miss Bernard and Miss Reid, who will take up the work in January.

On September 4th, the foreign residents at Antananarivo, the capital of Madagascar, held a meeting, at which they passed the following resolution:—

That, in the opinion of this meeting, the attitude of the French authorities at Tamatave towards Mr. and Mrs Shaw, as just authenticated by the report of one of her Majesty's naval officers, is not only high-handed and cruel, thereby calling for the energetic action of her Majesty's Government, but is also totally wanting in those polite usages of modern society and chivalrous courtesy towards ladies that we have hitherto associated with the French name, the whole affair being in striking and unfavourable contrast to British action in Egypt under apparently similar circumstances, and calculated to excite just indignation in the minds of all true men all over the world.

—*Times of India*: General John Wheeler, Cleveland, one of the oldest officers in the Indian Army, and certainly the oldest military officer at present in India, died on the 1st instant at Bangalore. The deceased, who was of the advanced age of 93 at the time of his death, entered the army so far back as the 29th September 1808. He had therefore, been a soldier for no less a time than 75 years, and what is more remarkable, the greater portion of his service was spent in India. He is stated to have come out to India when he was 16 years old, and he only revisited his native country once, and that visit was paid when he attained the rank of captain, just sixty years since. Although the deceased's connection with the army had been such a long one, he never saw much active service, the only affairs in which he was engaged, being the actions of Wattygaum and Naffadee in the first Burmese war,

for which he received a medal. The deceased had lived in Bangalore for more than thirty years, and was greatly respected in that station for his kind and charitable disposition. He preserved his military instincts and habits to the very last and requested to be buried as a soldier. The deceased leaves a large family of children and grandchildren, several daughters being married to officers who have served or are serving in the Madras Presidency. The old veteran is said to have come of a family noted for longevity. His father reached the age of 90; his mother lived to be 96; and his sister, still living in England, is 90.

—*Subodh Patrika*: The death of Pandit Dayanand Saraswati is very much to be deplored. The sad event took place at Ajmere on the 27th ultimo. Though dogmatic and inconsistent in his religious and social views, the Pandit was a man of some originality and did something to revive the interest of our countrymen in the religion of the *Vedas*. Had he been more self-sacrificing and truth-enquiring than he was, he should have done immene good to the country.

—*Indian Witness:* Some time ago we published, on what seemed very good authority, a statement that two ladies had been selected to found a Methodist Zenana mission in Bombay. We regret to learn that this was a mistake, although the idea of establishing such a mission has not been abandoned.

The Rangoon correspondent of the *Englishman* is troubled in spirit lest the recent inauguration of outdoor services for the Natives of that city may lead to defections from the European members of the Methodist congregation. There is not the shadow of an excuse for such a misstatement. The members of the congregation are enthusiastically in favor of the movement, and assist it with both purse and voice.

—*Same; Rangoon*: On Sunday I had the pleasure of administering baptism to the three women and one man, all Tamils, while Brother Robinson admitted nine adult probationers to full membership. We then asked for candidates for baptism, and one woman and two men enrolled their names. Two others were enrolled subsequently at an out-door meeting, and there seems good reason to hope for a larger ingathering in the future. Eleven adults have been baptized during the year. The Indians in Rangoon all earn good wages, a punkhawalla getting fourteen rupees, and hence all are able to get drunk on "wholesome liquor." They improve their opportunities, I regret to say, and their intemperate habits greatly impede the progress of the Gospel among them.

Wednesday, November 7.

—*Times of India*: The Report of the Education Commission has at last been presented to Government, and when we consider its bulk we can scarcely say that the twenty months occupied in its production have been idly spent. The report itself occupies more than 700 pages. The seven provincial reports, which supplied the Commission with most of their information, occupy more than 1,100 pages. The examination of the 193 witnesses who tendered their evidence fills about 3,000 printed pages, and in addition to this there are no less than 323 distinct memorials.

—The population of the Indian Empire, according to the last census, is 253,891,821, of whom 187,937,450 are Hindoos and 50,121,585 Mahomedans.

—A meeting of native delegates from the native churches connected with the Church Missionary Society, and known as the "Punjab Native Church Council," will be held at Peshawar on December 28th, under the presidency of the Rev. Robert Clark, on which occasion the Peshawur Memorial Church will be first opened for Divine Service.

—Two correspondents send the *Madras Mail* the following paragraph:—"During the recent discussion in your columns about the phenomenal appearance of the sun, the volcanic eruptions in the Sunda Straits were suggested as an assignable cause of the unusual colour of that orb. Some of your correspondents seemed satisfied that the eruptions were at too great a distance to have affected the colour of the sun as seen in India and Ceylon; others again took the opposite view." The *Panama Herald* of September 6th states that on the previous Sunday, the 2nd ult., the same day on which a singular appearance in the sun was noticed at Colombo, Ceylon, a similar phenomenon was observed at a place almost the antipodes of the Indian island. The *Herald* says:—"A peculiar and rare atmospherical effect was observed in this city on Sunday last. When the sun rose it wore a blueish appearance, and between five and six in the evening, prior to setting, the face of the luminary was so distinctly blue as to attract general attention. Proof that the change was of some duration is afforded by the fact that the blueness was noticeable at sunset and sunrise."

—Mr. A. W. Lester, who was appointed to act as Chief Clerk to the Presidency Magistrate's Court and Secretary to the Committee of Management of the Government Workhouse, has been confirmed by H. E. the Governor in Council in the appointment.

—A number of huts were burned up yesterdy at Camatipoora, and a blind man was burned to death.

—*Bombay Gazette* Mr. Francesco Lupi, an Italian gentleman, aged twenty-two years, was discovered in his house in Hornby-road, yesterday morning at about 3 o'clock, breathing heavily. Dr. Dudley was called in, and it was found that he was suffering from the effects of morphia poison. He died at about 6-30 yesterday morning. Mr. Lupi, it appears, on Monday evening last purchased from Messrs. Fernandes and Co., chemists, &c., six ounces of chloroform and 1 drachm of morphia. The bottles which contained these articles were found on his table, with an inhaler through which he appeared to have taken the chloroform. He had been suffering for some years with diseased lungs, and had arrived here from Genoa only about three weeks ago. An inquest was held on the body by the Coroner in the afternoon, when a verdict of suicide was returned.

Thursday, November 8.

—Ismail Hajee Ebrahim, aged twenty years on his return home from the musjid complained of having beaten his chest very severly during the Mohurrum festival and said it was very painful. He afterwads partook of a quantity of opium which was kept in the house, and died from its effects after admission into the hospital.

—*Madras Times*: A correspondent writes:—"Ritualism is going ahead in Saint Matthias's Church, Vepery. For the first time, as far as I can remember, 'vespers were introduced on 'All Souls Eve,' and there was a special form 'of prayer to deliver the dead from hell and 'give them eternal rest.' 'The Dead March in 'Saul' was playyed as a voluntary when the choir marched from the vestry."

—*Times of India*; Lahore, 7th: A hostile feeling is again being displayed at Multan by the Mahomedans and Hindus towards each other, and a disturbance in the city on the last day of the Mohurrum is apprehended. Precautionary measures are being taken The police have been largely reinforced by the 8th Bengal Cavalry, which have just arrived there from Sealkote.

—*Bombay Gazette*: Mr. Alexander Robert Walter Pinson, a young man twenty-seven years of age, the station-master of Munmar, G. I. R. Railway, died of hydrophobia at the European General Hospital last evening. On the 10th ultimo Mr. Pinson had his left hand severaly bitten by a rabid dog at his residence at the railway station. On the following morning he proceeded to Bombay, where he was attended at the G. I. P. Railway Infirmary, and returned to duty at Munmar on the 10th ult. The wound then healed up. Soon afterwards symptoms of hydrophobia showed themselves. He was again brought to Bombay, last Tuesday, and taken to the Hospital.

—*Overland Mail*. October 19: Some speeches delivered by M. Jules Ferry in the French provinces are looked upon as a Goverement declaration of war against the extreme Radical party.

An indemnity of 2,400*l*. is, it is expected, to be paid to Mr. Shaw by the French Government.

An earthquake, which has visited the coast of Asia Minor, in the neighbourhood of Smyrna, has proved to be very destructive. Half a dozen villages have been completely destroyed, and some reports estimate the loss at over a thousand lives. The immediate consequence is great distress, to relieve which a local committee at Smyrna appeals for subscriptions.

Gravesend was on Oct. 14 much excited by processions of the Salvation Army, who have acquired the old Theatre Hall for their services. There being an organised opposition the police had difficulty in preventing a disturbance. On Oct. 15 serious rioting took place on the occasion of the visit of Salvationists to the same district. About 300 Salvationists arrived by train at three o'clock and marched to the barracks. The streets in the vicinity were thronged with at least 5,000 persons, and much excitement prevailed. A contingent from Chatham arrived by train, and with banners flying and band playing, tried to reach the barracks. They were met at the corner of New Road and Somerset Road by the Skeleton Army, who made a furious onslaught on them. Flag-poles and staves were freely used, and, as the aggressors were in the proportion of at least six to one, the Salvationists were very roughly treated. Blood ran freely, and, after a brief resistance, the Skeletons captured the drums, instruments, and hats of their opponents. The leaders of the Salvation Army had omitted to give notice to the police superintendent of the advent of the Chatham detachment, the whole of the force being concentrated at the railway station of the London and Southend Company. Here the police with much difficulty succeeded in saving the Salvationists from the roughs, whose attitude was most menacing.

The Salvationists, after being penned up in their barracks from the time of their arrival until 8. 30 P. M., left for the railway station, attended by immense crowds. The police had great difficulty in protecting them from violence and in securing their access to the platform. The roughs celebrated their "victory" by rolling lighted tar-barrels through the streets.——"Commandant" Booth, second son of "General" Booth, visited Willenhall on Oct. 15 for the purpose of laying the foundation-stone of the new barracks for the local corps of the Salvation Army, but owing to the rough horseplay indulged in by the mob the ceremony had to be abandoned.

—Messrs. Moody and Sankey opened a ten days' mission at Cork on Oct. 16. Upwards of 1,000 persons attended the inaugural meeting in the afternoon, and, though these comprised members of every religious persuasion, no unpleasant incident marred the success of the proceedings. At night matters were otherwise. An immense crowd assembled in front of the Assembly Rooms, where the mission was being conducted, and hissed everybody who entered. When the doors closed and the proceedings commenced the crowd took to jeering with a view to disturbing the proceedings. They were several times charged and dispersed by the police, but again returned and persisted in their expression of dissatisfaction.

—Mr. Irving Bishop, the "thought reader," is lying dangerously ill in Dublin. During the week he had been performing in that city before crowded houses, and on Oct. 13, after

failing four times successively in finding out the figures of a hidden bank-note, he retired from the stage and fell fainting into the arms of his secretary. He was conveyed at once to his hotel and attended by two doctors, who found that he was suffering from congestion of the brain.

Friday, November 9.

—Deaths last week, 368.

—The *Indian Chronicle* (Bankipore) says :—Ramabai is lost for ever to India. She has quietly gone over to the Christian Church, and this too only a few days after she wrote to her friends in this country that Christianity was as far from her thoughts as marriage itself. The next step will be a rush to the Altar with an English Adonis—aye, even of forty—by her side. . . . Ramabai ! thou art translated indeed. After all, what is she with all her learning but a poor frail creature, and the wiles of those subtle missionaries have perverted stronger minds than hers.

—*Bombay Gazette* ; Agra, 8 : There is great excitement here, and Hindu business of every description is suspended. The Officiating Collector refuses to sanction the annual cow procession, the Mohamedans having threatened to attack the Hindus if the cows are brought out. Serious disturbances are apprehended unless both parties are treated impartially.

—The Str. *Pekin*, with English Mails, left Aden for Bombay, Thursday, 3 a. m.

—At an orchid sale, held recently at Covent-garden, some very high prices were realized. A unique specimen of the newly-introduced *Vanda Sanderiana*, received from Messrs. H. Low and Co. measuring 2ft. 10in. across, with 90 leaves and numerous roots, fetched 200 guineas.

—The Corporation yesterday decided to request the Government not to sell the sites for building eighteen houses between the railway and the Sea Face, near Chowpatty. A good many members of the Corporation are landlords, if we do not mistake.

—Mr. Jehangir Ardeseer Chinoy sends to the *Gazette* something he calls poetry, which others might call doggrel, on the Duke and Duchess of Connaught and in his accompanying note, says : "The beauty and style of the verses are of themselves my sufficient apology for troubling you to insert them in your paper."

This "poetry" terminates with these words : Bombay, 20th November, Eighteen Eighty-three :

Here is the conclusion, and I am free.

—At a meeting in London, on the 9th October, in connexion with the Baptist Ladies' Zenana Mission, a farewell was taken of seven lady missionaries about to depart for India to engage in zenana work. Three of these, Miss Cook, Miss Jennings, and Miss Bush, go to Calcutta ; two, Miss Symes and Miss Spinks, to Benares ; one, Miss Thomas, to Agra ; and one, Mrs. Barrow, to Burrisal.

—It is proposed to enlarge the *Dnyanodaya* from 12 to 16 pp. surrendering some pages to advertisements.

—There are at present 120 newspapers in the United States published by negroes.—One of these sells nearly 10,000 copies weekly and the average circulation of the rest is not less than 1,000 each.

Selections.

THE CHRIST OF HISTORY.

BY PROF. YOUNG.

The commencement of His ministry.

"There was nothing in the laws or customs of Judea to hinder any individual from assuming the office of religious teacher. It may therefore have excited little surprise when Jesus began to teach, that he was no priest or rabbi, or scribe or lawyer." "But the voice of Christ was lifted up, and the world heard, as indeed the world hears to this day. In some of the villages of Galilee, he first began to speak to individuals or small or large assemblages of persons, as the circumstances might be." "It is the *first tones* of his voice which we now seek to catch, *the commencement* of his ministry which we now seek to observe and interpret." "He began by characterizing the masses rather than individuals ; by depicting the country and age collectively, and in their broad and prominent qualities."

"He foretold the speedy doom of things as they then were, and declared that evil wide spread and deep seated, could no longer be endured ; and that a radical Spiritual revolution was at hand—a kingdom of God in place of a reign of hypocrisy and formalism. And he taught at the same time that the duty of the age was expressed is one word repentance ; not in the restricted meaning to which custom has reconciled us, but in the sense of an entire and universal *change of mind.*"

"It does not rest on his statements only, but on ample historical evidence, that that particular period bore the character of deep hypocrisy and ungodliness." "Spiritual worship, the veneration and love of a God of righteousness, humility, truth, and all moral excellence, was almost unknown."

"There was a magnificent temple, an established worship, an ordained priesthood, a vast and gorgeous worship." "It was even sought to invest the food, the dress, the looks, the postures of the body with the sacredness of religion." "But Jesus declared that true worship is perfectly separable from these things and is not essentially connected with any of them, though it may consist along with them all." "Worship in God's sight is wholly spiritual—always, altogether, only within the Soul."

"Human virtue was as little understood in that age, as Divine Worship." "Jesus proclaimed the sacredness, dignity, and beauty of moral excellence, and that, without this, there could be no greatness and no worth."

"The greatness of humility and the dignity of love as taught by him, were new and they were too palpably unwelcome, as well as new, to Gentiles and Jews." "It was then believed —(it is still very widely believed) that high self estimation is essential to dignity of character. Jesus put his hand on the head of a little child, and said, whosoever shall humble himself, &c. Lowliness is greatness, genuine goodness is greatness, childlike obedience to God is greatness. True dignity is a lowly and guiteless state of soul. Humbleness of mind, together with rectitude, purity, truth, love of God and good will to man, these are the elements of moral grandeur and of the highest spiritual dignity."

"Jesus acted in the outset of his career, to the men of his generation—not in promise only, but in fact—the part of the truest friend, and traced out before them in broad and faithful lines their moral likeness, in order that they might recognize themselves. The age in its express lineaments at that time, in its ignorance, formalism, pride, hypocrisy, and impurity, he held up to itself." "Had this Jesus, we are entitled to ask, no share in the guilt of his country ?" "It will be shown hereafter, and it is scarcely denied by any intelligent and candid rejecter of the higher claims of Christianity, that the personal character of Jesus was unimpeachable, at all events was in point of fact unimpeached. Proclaiming the sins of others, he, so far as the evidence goes, was above suspicion, above charge ; and in all his utterances there is nothing to indicate a sense either of personal guilt or personal danger."

"The question imperatively demands an answer,—Who was this, whose mode of looking on human affairs and whose feelings were so original, so superior, and who professed to be gifted with such uncommon insight into the moral state of the world, and with such foreknowledge withal, of its coming destinies ? What right had *he* to pronounce on the spiritual condition and the pressing duty of his country ?"

"It is said, in reply to these questions, that the convictions of his conscience were imperative. There is indeed no higher authority than conscience, and no higher virtue than to bow implicitly to that conscience."

"But how did it happen that Christ's conscience alone was thus clamorous and that he alone was compelled to speak out. The fact is simply this, an obscure youth took it upon himself to be the teacher, reprover, reformer of his country and his age. Was this possible, in the circumstances, to a mere man—above all, was it possible to such a man as we have found Jesus outwardly was ?"

NAZARETH.

The interest of Nazareth is not descriptive, but historical—not its houses or its hills, but the fact that it was the cradle of our Religion, as it was the home of its Founder. As a town, it was in Galilee what Bethlehem was in Judah, "the least of its thousands." But it witnessed the beginning of a great history. In the Himalayas there is a stream which flows forth from under a glacier. It is no more than many others which issue from that region of eternal snow : but it is the source of the Ganges, a river which to hundreds of millions is like the River flowing out of the throne of God. So from this little mountain town of Galilee has gone forth a stream which has flowed into all the world, and had the greatest influence on the destinies of mankind

Here our Saviour passed his childhood. And what was it ? Was he like other children, fond of sports ? This is quite possible. He was not an only child ; he had brothers and sisters, with whom there is no reason to doubt that he lived in the free and unrestrained intercourse of childhood. There is something very sweet in the thought that his early days were happy ; that he who was to suffer so much in life and in death, had at least a few years of brightness ; that this quiet valley was the place

"Where once his careless childhood strayed,
A stranger yet to pain."

But it is difficult to think of his childhood as "careless," not only in the sense of thoughtless, but even in the lighter sense of being free from care. His question in the temple, "Wist ye not that I must be about my Father's business ?" indicated that he was already beginning to feel the burden of responsibility. He was now twelve years of age. With such thoughts in his young heart, he was yet to wait *eighteen years* before the time of activity should come. In regard to this long period—more than half of his whole life—the Gospels are silent. He "increased in wisdom." But in what way ?—by what influences ?—under what teachers ? Of all this the Scriptures say nothing. For him no doubt it was a period of preparation. But what a proportion between the period of preparation and that of action ! The former was *six times* the latter. There is a lesson in this long seclusion, this apparent inactivity, which is a rebuke to our impatience to appear too early on the scene. We may well restrain our eagerness when we remember the patient waiting of our Master :

God doth not need man's works nor his
own gifts ;
They also serve who only stand and wait.

In the early centuries, and during the Middle Ages, the monks, who were never wanting in devices to feed popular superstition, filled up this large gap in the history of our Lord with childish legends. But so far as any authentic history goes, this portion of the life of Christ s veiled in absolute obscurity.

But some modern writers who despise legends and traditions, take equal liberties in another way. Since they know nothing of the early life of our Lord, they gather from the histories of the time such general knowledge

as they can of the state of Galilee, from which they form an opinion of the influences around him, and so construct a theory of his "education," of the way in which he spent the thirty years before he entered on his ministry. The sacred narrative tells us only that "he grew in stature"—to physical manhood; "and in wisdom," which may mean in learning, in knowledge, or in moral elevation; "and in favor with God and man." But they talk learnedly about his studies and his masters and teachers.

Renan, the celebrated French author, has written a Life of Jesus, which in some respects is a fascinating piece of biography. It is full of poetry and eloquence, and is written in a reverent spirit, although it rejects entirely what is supernatural in the birth and in the life of our Lord. He believes him to have been born, not in Bethlehem, but in Nazareth, and to have been the son of Joseph as well as of Mary. He does not admit that he was of the house of David, and even questions his Hebrew descent, since at the time that he was born, Galilee "had a very mixed population—not only Jews, but Phœnicians, Syrians, Arabs, and even Greeks." "It is impossible," says Renan, as if this were to the honor of Jesus, "to raise any question of race, and to search what blood flowed in the veins of him who was to efface all distinctions of blood in a common humanity." And yet this Being, sprung from he knows not what race, he concedes to have been the greatest Personage of whom history makes mention, and the establishment of his religion the grandest event in the history of the world.

On this basis of pure naturalism he attempts to construct a Life of Jesus, but the attempt tries all his resources of historical knowledge and subtle ingenuity. How came this wonderful character to appear in such a corner of the world? The ancient astrologers had a theory that great human intellects were the product of celestial influences; that there was some conjunction of the stars that shone on their birth. But what was the conjunction of stars that wrought in producing this "grand soul"? Astronomers could easily tell us, reckoning backward to the year of our Saviour's birth. Was it "the sweet influences of Pleiades" that fell on the Galilean Hills? Was there one hour—one moment—in all the tide of time when the celestial influences combined to produce an intellect and a character of which there had been no example in history before?

In place of the old astrologers has come in these days a generation of wise men, who account for everything by "nature." The heavens do not interfere with the course of human affairs; the earth alone is sufficient for her children. Everything extraordinary in the realm of intelligence is explained by "genius," a word which appears constantly in the pages of Renan, and which, if vague, is convenient, as it may be used to account for whatever one cannot understand. Such writers make light of "inspiration," but talk of "genius" as if it were something superhuman, if not divine—an effluence of intellectual force from the heart of nature, which, by influences celestial or terrestrial, is nourished to the height of intellectual greatness. The genius of Shakespeare was an extraordinary gift of nature, if not a direct inspiration of the Almighty. Those who trace its beginning and its growth, recognize the subtle, the invisible influences of nature, as in the well known sonnet of Ben Jonson to the Avon:

"In thy green lap was Nature's darling laid."

But in what "green lap" of nature was cradled the spirit of the young Hebrew? He was not the darling of nature or of fortune. He was not born on the banks of the Avon, but among the rugged Galilean hills.

No doubt, there is a wide difference in the constitutions of men. There are natures so delicately sensitive to spiritual influences, that they catch inspiration from the common air which others breathe, but which in them works to no such fine issues. What time the South wind blows, the violets open their petals to the sun, and so there are certain influences which come from the very elements, which touch the human soul and quicken it to life. Such influences, the modern school of naturalists will have it, touched and kindled the imagination of the child Jesus, dimly conscious of his transcendent powers, yet having nothing to converse with but nature: ("He always kept close to nature," says Renan). It is easy to picture the 'marvellous boy' climbing the heights around Nazareth, and looking with his great eyes upon what seemed to him the boundless plain below, beyond which lay Jerusalem, the capital of his country and his faith; and off to the Sea which rolled upon the horizon, the emblem of immensity, of infinity, and eternity. And so in silence and communion with nature, his soul grew to its immeasurable greatness.

These are pleasing fancies with which historians and philosophers entertain themselves. What a pity that they are mere creations of the brain, without a particle of evidence to serve as a foundation for the airy superstructure.

But had not Christ masters and teachers? Renan devotes a whole chapter to the "education of Jesus," in which out of the slenderest materials he weaves a theory of the influences which may have reached him. He makes much of the intellectual activity of the time. Jesus was born in the Augustan age. May not some influence from Rome, or the philosophy of Greece, a country which was much nearer, have reached the Eastern shore of the Mediterranean? Possibly, but it would have affected only the learned and the great. It is hardly possible that it could have reached a little mountain town of Galilee. In all the teachings of Christ there appears not once the slightest evidence that he had so much as heard of Rome, except as the seat of the Empire of Cæsar. And indeed if any influence could have come from the West, so full of skepticism and materialism was the philosophy of that age, that it would have been positively unfavorable to moral, if not to intellecutal, growth.

But what he did not learn from the wise men of Greece, may he not have learned from teachers of his own race, "devout men who were waiting for the consolation of Israel"? No doubt the child of Mary was taught in the faith of her fathers. In that humble home there was a strong Hebrew spirit, which was nourished by the words of seers and prophets. May he not have sat at the feet of learned rabbis, as Paul sat at the feet of Gamaliel? We are told of certain Jewish sects which existed in the time of Christ, particularly the Essenes, who taught many things which are in striking accordance with the precepts of our Lord. "It may be supposed," says Renan, "that the principles of Hillel were not unknown to him. Hillel, fifty years before, had pronounced aphorisms which had much analogy with his. By his poverty meekly borne, by the mildness of his character, by the opposition he made to the hypocrites and the priests, Hillel was the true master of Christ, if it be permitted to speak of a master of one who had so high an originality." By this kind of loose reasoning, "supposing" that of which he has no evidence Renan arrives virtually at the conclusion that there was a Christianity before Christ; that he merely put it into a more complete form, crystallizing elements which had long been in solution in the Hebrew mind.

This is a very ingenious theory; nothing is wanting but that it should be true. But unfortunately there is not the slightest evidence that Christ belonged to the sect of the Essenes, or learned in the school of Hillel. Had it been so, would not a nature so simple, so transparent and sincere, as Christ's is confessed to have been, have made some acknowledment to his masters and teachers, instead of which he always spoke in his own name, even setting aside the authority of Moses and the prophets? The theory of "education" fails as utterly as that of "genius." The greatest teachers could not give what they did not possess. And the distance is so immense between anything discovered in the teachings of ancient rabbis and the teaching of Christ, that it is impossible to suppose one derived from the other. And so the elaborate theory of Renan, on which he has constructed the life of Christ, breaks down at every point. Indeed if the appeal be to history, it may be shown that the age of Christ was unfriendly to the new faith. The Jews looked for a temporal deliverer, but a spiritual teacher they were never less fitted to receive. As a people, they were narrow and bigoted to an extreme—counting that they only were the people of God, and that all others were accursed. Those who claimed to be the most righteous, were the most oppressive and cruel, putting heavy burdens on others' shoulders, but not touching them with one of their fingers. From such a soil sprang the consummate flower of virtue. Out of ignorance came forth wisdom; out of pride came forth meekness; out of selfishness and cruelty came forth a love which embraced all mankind. Was this a "natural" result of a "natural" cause? Believe it who will. All the subtle explanations in the world cannot account for the Christ on the principles of naturalism. The appearance of such a Being was *not* in the course of nature; it was supernatural. The more I travel in these Eastern countries—the more I see of the Jews—the more I feel that to suppose Jesus Christ to be a natural product of such a race and such an age, is to suppose a greater miracle than to accept his divinity.—(Dr. Field in *N. Y. Evangelist.*)

CHURCH CONGRESS.

Personal Religion.

The Rev. F. J. Chavasse read the second paper. He said:—

A great historical writer has recently said that the older men grow the more they learn to prize the simpler truths of Christianity. It is of one of these simple truths that I wish to remind you this morning. I venture to think that a very great need of the Church of England to-day is spiritual strength. Of material power she has shown no lack during the last half century. At no period in her history have more churches been built or restored, larger sums contributed for the work of God, greater care bestowed on the externals of public worship, more Missions gone forth to evangelize the heathen in our great cities and in foreign lands, and such wide-spread interest been manifested in religious questions. And yet, have the spiritual results corresponded to this wonderful outburst of Church life? Has the standard of personal holiness risen? While the number of our communicants has almost quadrupled, has the number of our saints grown? With all this stir, and talk, and light, are Churchmen as a whole more honest, straightforward, and self-denying? Have real conversions to God multiplied? Has the tone of the religious publications which issue from the press become more healthful and more spiritual? Is there not a cry everywhere for greater power for holiness, for active service, and for patient suffering? And all the time in our midst, within the reach of everyone, is the source-power, even the Holy Spirit of God, of whom Christ promised, "He dwelleth with you and shall be in you."

And how can the power which He gives be made ours?

1. We need a firmer grasp of this truth, that God the Holy Ghost dwells with the Church and in every true member of the Church. Here lay the strength of the early Christians. His Person and Presence and Work were realities to them. "They were filled

with the Holy Ghost." "They witnessed with the Holy Ghost." "They walked in the comfort of the Holy Ghost." "They were sent forth and guided by the Holy Ghost." "They prayed in the Holy Ghost." "They tasted the joy of the Holy Ghost." The Acts of the Apostles has well been called the Acts of God the Holy Ghost, for the men whose deeds it records were His channels. Hence their saintly lives, their prevailing prayers, their heart-searching words, their fruitful labours. But we, of to-day, while we declare in the land our faith in the Holy Ghost as "the Lord, and Giver of Life," while we praise Him in every *Gloria* and ascription, and commemorate every year His descent at Pentecost, while in the collect for this week we have prayed that He "may in all things direct and rule our hearts," yet know practically little of His power, and live far below our privileges. If we but realized that we are His temples, that He, Christ's Vicegerent, dwells in us, should we lead the joyless lives that so many of us are content to live, dwelling down in the fog and mist of the valley, instead of rising to the sunlit heights where the peace of God rests? If we realized the meaning of the promise, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh," should we have so much cause to mourn over half-slain sins, and so often despair because worsted in the struggle with evil? If we realized that we were His channels and his instruments, chosen and fitted by Him to help forward the triumph of righteousness, and that in His hand the peculiar gift which each one possesses would multiply like the bread in the wilderness in the hand of the Lord, and prove sufficient to accomplish and work far beyond our highest hopes, should we not go out with stronger, braver, and calmer hearts to live and to speak and to suffer and to work, confident of the final victory and careless about present appearances? We do not honour God the Holy Ghost by giving Him His due place in our hearts and in our works, and He cannot honour us by transfiguring our lives and by quickening our service.

2. We need, moreover, to cultivate those conditions under which alone the Holy Ghost can manifest His power, notably submission and love. It has been said that a separate will is the cause of half the troubles in the world. It is certainly the secret of half the weakness in the Church. In grace, as in nature, forces work along the line of least resistance. And the Holy Spirit can be resisted, and grieved, and quenched. The proud and self-willed heart, impatient of guidance, bent on choosing for itself, enthusiastic in the service it likes, neglectful of what it dislikes, is no fit sphere for the Holy Spirit. "He can do there no mighty work." The heart which, like the fallen prophet, wants, as Fénélon says, "God to will what it wishes, so that in accepting His will it may have its own way," is no true conductor of the power of the Holy Spirit. But when, like Saul of Tarsus, we are ready to submit and commit—to submit our wills to His, and to commit ourselves into His hands and ask, "What shall I do, Lord?" it will be told to us, as it was to him, when, what we must do, and, like Him, we shall be filled with Holy Ghost. "God will work in us both to will and to do according to His good pleasure." And we must have love. The Spirit of love, who is love, and who gives love can only live where love is. Do we wonder at our lack of saintliness and of power, at the vast chasm that separates us from the heroes of the early Church? Do we ask why the Church now creeps, where once she advanced by leaps and bounds? I think one reason lies in our want of love. Look at the bitterness of party spirit, its intolerance, its injustice, its prejudices; mark how it blinds and severs and despiritualizes, how it exalts man and hides God, how the fire and fierceness of controversy, like some scorching wind-wither and blacken and deface the fairest flowers in the garden of God. How can the Holy Spirit work in spirits heated and angered by strife and clouded with passion, kn wing but little of that Divine charity "that suffereth long and is kind, that envieth not, that is not puffed up, that seeketh not her own and is not easily provoked?" He cannot. We limit the Holy One of Israel. We grieve Him. Every day the cry goes up, Take, not the Holy Spirit from us," and every day we tempt God to withdraw His Presence from us by our unhappy divisions. If we must speak the truth one to another—and speak it we must—why cannot we speak it in love? Why must we colour, misrepresent, exaggerate, salt it with scorn and superciliousness and clever but cruel jests? Why, if we protest against error—and protest we must—can we not protest calmly, moderately and in the spirit of Christ to convince and not to overstate, in sorrow and not in sarcasm? If we desire our Church to fulfil her mission and to be the home of saints, the nursery of spiritual heroes, and the great missionary Church of the West, each of us who call her mother must learn to cultivate a spirit of love, and learn, where alone the lesson can be taught in its highest perfection, at the Cross of the Lord Jesus Christ. In full view of God's great love to man, in the realization of the forgiveness of sins, which stands at the very thresbold of the spiritual life, we shall best learn to love God because He first loved us. And he who loves God will love his brother also. And where love reigns there the Holy Spirit works.

3. We must use the means by which this strength is appropriated,—solitary prayer for the individual, united prayer for the Church. Who of us has not felt the weakness, the unreality, the cowardice that spring from the want of solitude with God? Solitude has been the nurse of all the strongest spirits the Church has seen. In solitary prayer our Lord Himself drew strength to meet every crisis of His life on earth. The wilderness, the mountain, and the garden witnessed His lonely wrestlings with His Father. In this restless and busy age most of us live too much in public. We spend our spiritual strength and forget to renew it. We multiply engagements and curtail our prayers. We silence misgivings by the assurance that all true work is prayer. So it is, and God is able to bless those who, in the midst of busy lives, can but give Him ten minutes a day for worship as much as those who can give their hours. But God demands our best, and often we fail to give it. By an error of judgment, or perhaps by the subtle force of inclination, which we mistake for necessity, we work when we ought to pray, because to an active mind work is far easier than prayer. And then God cannot bless. We lose in calmness, in depth, and in strength. We grow feeble, and shallow, and distracted; the work is done but superficially and will not stand; the ring has gone out of the message, and the lip has lost its power. The servant whom the Holy Spirit is to use must resist the tyranny of overwork. He must resolve to be alone with God even if the hours spent with Him appear to rob his fellow-men of his services. It is said of that mighty spirit of the middle ages, Bernard of Clairvaux, that he found "on the days when he spent most time in prayer and in study of the Bible his letters were most rapidly written and persuasive, his active work the most quickly and successfully accomplished and his own schemes were widened or lost in the greater purposes of God, anxiety was allayed, and the power of the Holy Spirit to which he had opened his heart was felt in every word he spoke, and in his very presence and look." "A gift," says Goethe, "shapes itself in stillness, but a character in the tumult of the world." And the gift of spiritual power is the child of solitude. And to solitary communion with God we must add united prayer. We need more life, fervour, and expectation in our Church services and our Prayer-meetings. We need to wait upon God together as did the first disciples. "They were all with one accord in one place . . . and they were all filled with the Holy Ghost." "They lifted up their voices to God with one accord . . . and when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and with great power gave the apostles witness of the Resurrection, and great grace was upon them all." The united prayers of a company of men of one mind pleading with faith, and fervour, and perseverance for one object have power with God.

If, to-day, from this great gathering of English Churchmen varying like the disciples in social standing, and intellectual power, and spiritual gifts, but one in their allegiance to their living Head Jesus Christ our Lord, there went up to God a like earnest and faithful cry for power—power for holiness, for service, and for suffering, and with it the sincere and steadfast purpose to cultivate the needful condition of submission to God's will and love for our fellow-men, a current of spiritual life would run through the parishes of our land which would be felt in its effects at the very ends of the earth.—*Record.*

THE LATE SWAMI DAYANAND SARASWATI.

The Ajmere correspondent of the *Pioneer* sends the following sketch of the late Swami Dayanand Saraswati, whom he styles "one of the most eminent Sanskrit scholars India has produced since the age of Sankar Acharya and Vallabh Swami, both of whom flourished in the ninth and sixteeth centuries A. D." The writer says:—It seems very probable that had Dayanand Saraswati lived a decade more, he would have done incalculable good to his countrymen. Born of humble parents in Gujrat, this extraordinary man emigrated in his boyhood to Mathura, in the N. W. P., nearly a quarter of a century ago. It was here that he studied Sanskrit to his heart's content, and afterwards resolved to make preaching tours all over Northern India in 1867. He soon became famous for his talents, and with his usual unremitting zeal and industry in his Vedic studies, he created a new religion, the doctrines of which were heterodox to the modern theology of the Hindus. He de-ignated his novel sect the Arya Samaj, or an Aryan association. The doctrines of this well-known samaj are all of a purely social and religious character; and though they have been often discussed, I may add a very brief, and I believe accurate, summary:—I.—Dayanand was not a believer of idols, temples, sacred places, shrines, &c., and he repudiated the institution of caste *in toto*, thereby encouraging intermarriages. The Brahmans became in this respect his most irreconcilable enemies. II.—Dayanand rejected the large pantheon of the Hindu religion, and endeavoured, so far as he could, to teach his countrymen the simple worship of the Vedas. III.—Dayanand advocated with great steadiness widow-marriage and female education. IV.—He was the bitterest enemy to the custom of early marriages amongst the Hindus. V.—He denounced kine-slaughter all over the Indian empire, and caused numerous memorials to be sent to his Excellency Lord Ripon, with a view to its discontinuance. V.—He greatly encouraged the study of Vedic literature among all classes of the Hindu community, irrespective of caste distinctions.

But it is a singular fact that, with all his Sanskrit learning and pure motives, he was regarded with the highest contempt by the pandits of Benares for his over-weening conceit and highly eccentric nature. It is doubtless true that all his doctrines savoured of excess, and had the Swami cherished the simplicity and moderation becoming to a true reformer, he would have decidedly obtained, like Sankar and Vallabh, an army of followers. He was, nevertheless, a first-rate Vedic scholar and chanter, and the philosophical and

ASIATIC SOCIETY MUMBAI

experimental lectures which he used to deliver in Sanskrit occasionally, and in Hindi generally, doubtless place him very high in the list of India's greatest speakers. He studied both the Bible and the Koran, and he was accustomed to compare them with the Vedas. I am not betraying any secrets, or leading people into misconception by my criticism, since the Swami has now gone to "the undiscovered country from whose bourn no traveller returns," and therefore "praise and blame fall on his ear alike." Dayanand's corpse was burnt on the 31st ultimo, at 3 p. m. The funeral procession consisted of a few members of the Arya Samaj but the number of spectators was larger. The cremation was done in precisely the same manner as laid down in the Vedic ritual, directions for which had been given by Dayanand himself in his will.

A MINISTER'S DREAM.

He appeared to be hitched to a carriage, and he was attempting to pull it along. He reached a point not far from the church; but the mud seemed to grow deeper and deeper, the vehicle drew so heavily that he gasped for breath, and almost sank down exhausted. This struck him as the more inexplicable, because, looking back, he saw the entire congregation behind the carriage, apparently pushing it on. But the longer he tried, the harder the labor became; till finally he was forced to stop and examine the difficulty. He went to the rear where he supposed his helpers were, but no body could be found. He called, but got no answer. He repeated the call again and again, but there was still no reply. By and by, one voice spoke to him by name. Looking up, whom should he see but one of his deacons gazing complacently out of the window! And on going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside! And the tired man, who relates the story, asks plaintively enough, at the close of it, "Do you suppose this was all a dream?"—*Watch Tower.*

TELEGRAPHIC NEWS.

Paris, November 1st: News from Madagascar states that the Hovas have offered to treat with the French, and that preliminary negotiations have commenced.

London, 2nd: News from Teheran states that the Russian expeditionary force has returned to Askabad from Tejend, the Shah desiring that Persian and not Russian troops should go to Merv.—Five Afghans have arrived at Askabad seeking Russian protection.

Cairo, 2nd: Doubts are entertained as to the truth of the news received yesterday that the Mahdi had been routed by General Hicks.

Paris, 2nd: News received from Tonquin states that Admiral Courbet has gone to Hanoi, where he will take command of the force operating against Sontay.

London, 3rd: The Duke and Duchess of Connaught started last night by the Overland route to India.—One thousand pounds has been offered for the discovery of the authors of the explosions on the Underground Railway.

Paris, 3rd: News from Tonquin states that Admiral Courbet has arrived at Hanoi, and that he will attack Bacninh with thirty guns and 3,000 men.—The French Government will next week ask for a supplementary credit of ten million francs on account of the Tonquin Expedition.—M. Challemel-Lacour has left Paris, and his place in the interim will be filled by M. Ferry. Admiral Lespers has been appointed to the command of the French Naval Squadron in Chinese waters.

London 4th: Sir Stafford Northcote was yesterday elected Rector of Edinburgh University, defeating Mr. Trevelyan.

Sydney, 4th: The Parliament of Victoria was opened yesterday by the Governor, who in his speech on the occasion said that the importance of the annexation of New Guinea was rendered the more intense through the intentions of the French Government to deport their criminals there. The Governor further said it was a matter of vital importance not to permit the Pacific Islands to fall into the hands of a foreign Power, and he entertained hopes that the Federation would induce England to avert that calamity.

Belgrade, 4th: Disturbances have broken out at Cnareka. Troops have started to the scene of disturbance, and popular liberties there have been suspended.

Paris, 4th: News has been received here from Tonquin that Admiral Courbet has captured the citadels of Nignebique and Phunoi.

Vienna 5th: The rebels in Servia now occupy a strategical position.

London, 6th: The Marquis and Marchioness of Lorne arrived here from Canada yesterday.

Belgrade, 6th: The Servian troops are now attacking the position held by the rebels.

Shanghai, 6th: In contradiction to a despatch received from M. Tricou, asserting that Li Hung Chang had disavowed the negotiations carried on by Marquis Tseng, the Chinese Government are preparing a despatch expressing complete approval of Marquis Tseng's proceedings.

London, 7th: Messrs. Hempsted Bros., Engineers, Grantham, have suspended payment with liabilities estimated at £200,000, which amount, however, is secured.

Paris, 7th; News from Tonquin states that owing to the roads being impassable for heavy guns, the operations against Bacninh and Sontay have been postponed until next month. The Chinese in both places are preparing to offer a desperate resistance.—Dr. Harmand, the Civil Commissioner in Tonquin, has been superseded.—The despatch from the Chinese Government, in reply to M. Tricou's statement respecting Li Hung-Chang's non-recognition of Marquis Tseng's negotiations, has been deliverd to M. Ferry.

Cairo, 7th: It is reported from Kordofan that the Mahdi is dead.

London, 7th: A terrible explosion took place yesterday at Moorfield Colliery, Accrington. One hundred and eleven men were in the mine at the time of the explosion, forty-eight only of whom were saved.

Belgrade, 7th: All the Radical leaders were arrested here to-day. The revolt is extending.

PASSENGERS SAILED.

Per Str. *Persia*, November 6:

For Liverpool—Lieut and Mrs Garrett and child; a lady; Miss Beetson; Surg-Major and Mrs A Barry and child; Mrs Palford and infant; Mrs Whitten; Mr and Mrs A G Wyatt, Mr Williams; and two distressed seamen.

Per P and O Str *Clyde*, 9:

For London—Dr and Mrs R Pringler, six children, governess and nurse, Lady Sandeman, Mrs Gott, Mrs Sanford, Miss Wallinger, Col W J Bell, Major and Mrs Hatchell and child, Mrs Eyle's two children and nurse, Lieut J H Bor, Mr W G Pavey, Mr R A Lyall, Major and Mrs Barron and 2 children, Mr J C Hyde, Mr P Moore, Mr W Chalmers, Mrs and Miss Young, Miss Bankes, Mr G C Taylor, Mrs and Miss Taylor, Mr F Smyth, Dr and Mr Boyd, Miss Mark, Mrs Welsh. Rev E G Hodgson, Mr L Hill, Rev P Walsh Hon H F Hutton, Miss Oswald, Mrs and Miss Davis, Master Davis and maid, Mr J B Williamson, Mr Wm Harvey, Miss Fenton, Mr H W Harvey, Mr Hunter, Miss Hunter, Master Hunter, Mr H R Watson, Mr J White, Mr B Troup, Mr Henry Reinhold, Mr C H Blackburn, Mr W Biss, Mr H F Silcock, infant, and nurse, and Mr John Watson.

For Venice—Mr G F Lamb, Mr H W Barrow, Miss Barrow, Miss E Barrow, and Mr A B Cobb.

For Suez—Madlle, and V Vinsky.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 7:

From London—Mr and Mrs J O'B Saunders, Col Nuthall, Mr and Mrs Spitta and child, Mr Colclough, Rev T P Wilkinson, Capt and Mrs Macpherson, Mrs Benson, Mrs Wolfe and child, Mr A H Good, Mrs Wallace, Miss Elliott, Miss Durre, Mr Warhurst Mr W J Hind, Mr Flask, Capt Lloyd, Mr Godwin, Mr H D Allen, Mr and Mrs E Penny and child, Mr Godman and Brother, Mr R H Lea, Mr S B Ellis, Nawab Osman Ali Khan, and Mr Guffar Cozenow.

From Brindisi—Mr Gray, Mr T A Bulkley, Mr F Budwell, Mr F Prestage, Mr T G Heaven, Mr and Mrs C A Lawson and Miss Lawson, Mr Osman Alaudin, Mr and Mrs Allen, Miss Summers, Mdle Pucquet, Mr Dickenson, Col P H Henderson, Dr Blaney, Mr Smith, Mr G F Parsons, Mr Patrick Smith, Mr Lavers, Mr Waller, Miss Atkinson, Miss Prestage, Col P Hadow Jenkins, Mrs Sydney E C Hartwell, Mr and Mrs Hart, Mr and Mrs Greig, Dr W Jackson, Mr F G Davison, Mr G Scholim, Col A Conolly, Mr C Sharpe, Miss Chamier, Mr Norie, Miss Heavens, Mr and Mrs Brougham, Brig Gen Clerk, Surg Major Pout, Mr W Woodrow, Major Manderson, Mr Durst, Col and Mrs Sladen and child, Mr Savage, and Mr Horn.

From Venice—Mr G Scott, Mr F Breting, Mrs A P Hilson, Mr W M Grant, Mr Caithness, Mr Hugh C Bell, Mr F B Mathews, Mrs Bell and 2 daughters, Mrs A B Patterson, Miss Patterson, Master Patterson, Col and Mrs Middleton, Mr G W Terry, Lieut Col A N Davidson, Mr Pitt Kennedy, Mr J de Burgh Miller, Mr and Mrs Howard, Major P Galway, Mr D W Macpherson, Mr H Brown, Mr R Brown, Mrs Lawrence and 2 daughters, and Mr and Mrs Currie.

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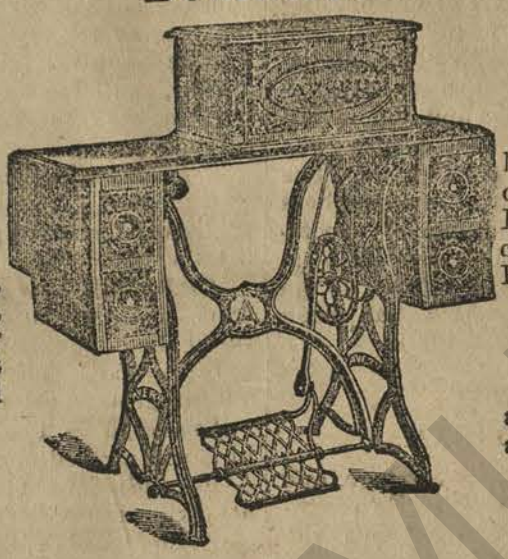

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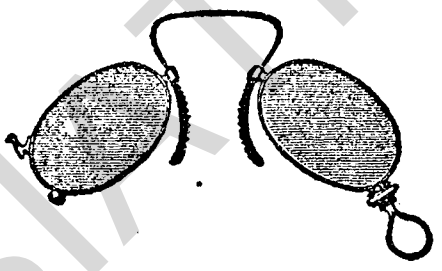

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